

LATTER DAY SAINTS SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL, FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8

VOL. 1.

CHATTANOOGA, TENN., SATURDAY, AUGUST 12, 1899.

No. 87.

THE TIMES.

Ella Wheeler Wilcox.

The times are not degenerate! Man's faith
Mounts higher than of old. No crumbling
creed

Can take from the immortal soul its need
Of something greater than itself. The wrath
Of dead beliefs we cherished in our youth,
Fades but to let us welcome new-born
truth.

Man may not worship at the ancient shrine,
Prone on his face, in self-accusing scorn
That night is passed; he hails a fairer
morn,
And knows himself a something half divine;
No humble worm whose heritage is sin,
But part of God—he feels the Christ
within!

No fierce Jehovah with a frowning mien
He worships. Nay, through love and not
through fear
He seeks the truth, and finds its source is
near,
And feels and owns the power of things
unseen
Where once he scoffed. God's great pri-
meval plan
Is fast unfolding in the soul of man.

History of the Southern States Mission.

On June 1, 1887, President Morgan returned from the West and began making preparations for the emigration of a company of 120 Saints, who were to leave Chattanooga on the 14th instant. Arrangements were perfected and the company, in charge of President Morgan, left on the above date.

About the middle of the month a party of rough men entered the house where Elders Spencer and Bennion were holding meeting and disturbed those present by their boisterous conduct. Elder Bennion accompanied a friend home, and when they approached the crowd, who were quarreling, Elder Bennion was struck a severe blow, which rendered him unconscious. On his recovery he thanked Maddox, who had hit him, that it was not more serious, and entreated his friends not to resent. The Elder's quiet demeanor won the respect of all present and no other violence was felt in the vicinity. Elders Barlow and Ruby, of the Mississippi Conference, were surprised by a mob, who detained them eleven hours, but after much threatening they were allowed to depart unhurt.

July was a very unpleasant month. There was considerable sickness among the Elders, and as is usually the case in this month, there was a lot of threaten-

ing indulged in by the mobocratic element, which in some cases materialized. In Augusta, Ga., persecution was very bitter, but the Elders were comforted and preserved by the power of God. Elder Richard Hartness, a local Elder of South Carolina, was unmercifully whipped and driven out of York county. Notwithstanding the threats and strained circumstances, considerable good was done during the month, a goodly number of baptisms were recorded and persecution created more and more the desire to gather to Zion.

The month of August was very hot and unhealthy, but by following counsel the health of the Elders improved. The work of the Elders was principally confined to Saints, who were built up, encouraged and strengthened in the work of the Lord. Arrangements were made to hold council meeting with the various conferences and the health of the Elders being usually good, an enjoyable time was anticipated. By the first of September reports were in from all the conferences, showing a gratifying increase in the number of baptisms over the years previous.

On the 10th and 11th of September the Mississippi Conference convened. Council meetings were held both days and all the Elders presented their views in relation to their labors and received timely instructions from President Morgan. The meetings were a complete success. The Elders were encouraged and left for their fields of labor with renewed determination to warn the people and present to them the glorious Gospel truths.

The West Tennessee Conference was held on the 17th and 18th, in Lawrence county. The meetings on Saturday were well attended and a good spirit prevailed, but on Sunday when President Morgan arose to speak he was assaulted by one Gilbert, who attempted to hit him with a crutch, but owing to the force of the blow being broken, President Morgan easily caught the crutch with one hand. After other fruitless attempts the villain and his associates withdrew. The Alabama Conference (24th and 25th) passed pleasantly. Owing to the great amount of territory it was deemed advisable to divide the conference; accordingly President W. J. Woodbury went into the southern part of the state and also opened work in Northern Florida. Another El-

der was selected to preside over the north. Several baptisms were recorded during the month and prospects bid fair for a good work being accomplished during the coming season.

On the 1st and 2d of October President Morgan met the Elders of the Georgia Conference. Elder A. R. Smith was called to preside over the conference as successor to Elder William Spry, whose time was to be solely devoted to the work in the office at Chattanooga. A good spirit prevailed throughout the conference. The East Tennessee Conference was held at Baird's Mill, Wilson county, on the 9th and 10th. Reports were so favorable it was decided to divide the conference, and thus the Middle Tennessee Conference was created. These conferences were in better condition than they had been for years, and a spirit of love and union was felt among the Saints and Elders. When the Virginia Elders assembled at Irish Creek it was decided to separate Maryland from the Virginia Conference and Elder Henry W. Miller was called to preside. From here President Morgan went to Jarrold's Valley, West Virginia, where he met the Elders on the 22d and 23d of the month. A gloom was cast over the assembly by the sad news of the demise of Elder J. E. Johnson's wife. Good instructions were given by President Morgan and the conference was left in excellent working order. The North Carolina Conference convened on the 29th and 30th. Few attended the meetings, as nine inches of snow had just fallen. The last of the conferences, South Carolina, was visited Nov. 5 and 6. Large crowds attended all the public meetings and a good spirit was felt. Elders were counselled to move out into new fields. Much energy was expended in preparing for the emigration of some Saints, and on Nov. 22 146 Saints and 16 Elders went to Zion.

Nothing of a striking nature transpired in December until the 23d inst., when Elders Milo Hendricks and John W. Tate, of the Virginia Conference, were assaulted by Jack Ramsey on the line of Augusta and Rock Bridge, in the neighborhood of Irish Creek. The Elders were making their way from Stony River to some Saints' homes, and in passing along the road were accosted by Ramsey and two young men, who prohibited them from proceeding further on

the road. The Elders turned and went another road; in the meantime Ramsey and the boys took a path through the woods and again threatened the Elders. The brethren turned to take still another road, when Ramsey fired both barrels of his gun, the first only taking effect. Sixteen shot were found in Elder Tate's leg and six in Elder Hendricks'. The Elders had a hard task in reaching the home of friends, where their wounds could be dressed.

This year closed with the most encouraging results. New and fruitful fields had been opened and the future seemed brighter than ever before. The growth of the work was realized and a large number of Elders came in the months of November and December. The health of Elders was good. They were energetic in promulgating the principles of the Gospel and there were more workers in the vineyard than at any time previous.

CONSIDER YOUR POSITION.

ELDER JUSTIN A. WIXOM.

Written for The Star.

In all ages the inhabitants of our globe have been slow to accept light and truth and swift to countenance error and handed-down opinion, notwithstanding the fact they are held responsible for rejecting the same regardless of the source from whence it comes. Many today censure those who lived in the era of Noah and of Christ for turning a deaf ear to the truth with words perhaps like these: "If we had but lived in those days," failing to comprehend that they are living in just such an era when rays of living light are sparkling before their view, turn away filling the air with tumultuous yells "Great is Diana of the Ephesians."

Our Savior gave all to understand the condemnation was the rejection of light (John 3: 19). The masses rush blindly on in vain tradition heeding not the shining pearls that lie in their way, while those with open eyes and honest hearts gather them in.

A commandment of our Savior was to "search the scriptures." (John 5: 39). A search of the scriptures cannot fail to strengthen our faith in Jesus Christ, and by a compliance with His command will insure us a knowledge of His divinity. First, let us read the prediction made by the Prophet Isaiah who, being filled with the Holy Ghost, looked down the stream of time about seven hundred years and foretold Christ's suffering and death. "He shall grow up before Him as a tender plant. . . . He is despised and rejected of men; a man of sorrows and acquainted with grief. . . . Surely He hath borne our griefs. . . . He was wounded for our transgressions. . . . With His stripes we are healed." (Isaiah 53 ch.) The above beautifully portrays His character and attributes—gentleness, meekness and long suffering—One who hath truly borne our griefs and with His stripes we are healed. In connection with the above prediction the doubting mind, perusing the New Testament, is confronted with undeniable evidence which must create a faith that Jesus is the Christ, the Son of the living God.

A few references here may show us the necessity of having faith in Jesus Christ. "Believe on the Lord Jesus Christ and thou shalt be saved," (Acts 16: 31), showing that salvation could be obtained by a perfect faith in Him—a faith that would move us to action, as the 32nd and 33rd verses prove—"For God so loved the world that He gave His Only Begotten Son, that whosoever believeth in

Him should not perish but have everlasting life." (John 3: 16) and the 36th verse of the same chapter bringing further evidence of everlasting life to the believers and he that believeth not the wrath of God abideth on him.

The above all proves conclusively that eternal life is gained through perfect faith in our Savior and King. Faith comes by hearing and hearing by the word of God. (Rom. 10: 17). A faith in Christ is obtained by evidences brought to bear upon this subject. Here is a sign given: "Therefore the Lord Himself shall give you a sign; behold a virgin shall conceive and bear a son, and shall call his name Immanuel." (Isaiah 7: 14). Note the fulfillment by reading of the visit of an angel to the virgin Mary as recorded in Luke 1: 26 to 34, which all Bible students are familiar with. Hear the words of the Prophet Micah: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be ruler in Israel. . . . (Micah 5: 2). The fulfillment also just as predicted is found in Luke 2: 8-14. Attention is cited to Psalms. "The stone which the builders refused is become the headstone of the corner." (Psalms 118: 22), and a literal fulfillment of which we find in Acts 4: 10-11. In reference to the same Isaiah says: "Therefore thus saith the Lord God, Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation. . . . (Isaiah 28: 16 and Ephesians 2: 19-22) fulfils it to the letter.

All the foregoing passages and predictions made in the old scripture and a literal fulfillment in the new by the coming of our Savior, cannot fail to prove conclusively that Jesus is the Christ the Son of the living God. But the faithless generation to whom He came were blind to these evidences, yet claimed to be strict believers in the Lord and the Prophets. There are various reasons why He was rejected. Our Savior gave an undeniable reason for this rejection in the following passage: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." (John 3: 19). The masses trusting in their own wisdom, yielded not to the plain and conclusive evidences found in the scriptures, but accepted the scriptures as many at present—in a closed condition—not knowing or realizing what they contain. Notwithstanding these predictions and innumerable proofs, telling His character, nativity, place of birth, life, death and resurrection, seeing him, witnessing the healing of the sick, and restoring of the blind to sight, unstopping the ears of the deaf, and even raising the dead, yet they were blind with eyes to see, deaf with ears to hear and without understanding.

Now, let us consider the people of this generation who for eighteen centuries have been groping in spiritual darkness, and ask the question, are they not following in the footsteps of former nations, failing to comprehend that light has burst upon their view and are they not too, heedlessly rushing on, failing to yield to plain and conclusive evidence, and turning a deaf ear to the light of the Glorious Gospel that has been revealed in this the Dispensation of the Fullness of Times. Man has always believed in dead prophets and killed the living ones.

The scriptures are replete with substantial proofs of the Gospel being taken from the earth and the restoration and setting up of the Kingdom in these latter

days. Do men accept it? No. But like former generations claiming to believe the word of God, but do not know the glorious truths it contains. Could they but halt as a few have done and study the scriptures and become acquainted with the things transpiring before, within the limit of their view—they would be prepared to accept light when it dawned upon them. But relying on handed-down opinion and man's wisdom, the truth seems preposterous to them. Daniel interpreting Nebuchadnezzar's dream foretells the setting up of four kingdoms which history proves were: First, Babylonian—head of gold; second, Medo-Persian—breast and arms of silver; third, Macedonian—belly and thighs of brass; fourth, Rome—legs of iron, which held universal sway and put to death Christ and all His followers. They overpowered the saints and drove the priesthood from the earth, and after this the God of Heaven was to set up His Kingdom never to be destroyed nor given to another people, and a stone should be cut out of the mountains without hands that should break in pieces and consume all other kingdoms. (Dan. 2: 31-46).

How was the Gospel to be restored? Was some man to take the honor unto himself or was the God of Heaven going to send an angel to earth to fulfil predictions? "And I saw another angel fly in the midst of Heaven, having the everlasting Gospel to preach unto them that dwell upon the earth, and to every nation and kindred, and tongue, and people, saying with a loud voice fear God and give glory to Him for the hour of His judgment is come." (Rev. 14: 6). The angel has flown through the midst of Heaven and restored the Gospel in its fulness. Who was to receive the message—those lifted up in vain tradition and man's wisdom, or was it to be a young man of limited education humbly seeking of God wisdom and knowledge? "And behold the angel that talked with me went forth and another angel went out to meet him and said unto him, Run speak to this young man, saying Jerusalem shall be inhabited as towns without walls for the multitude. . . . therein (Zach. 2: 1-6). Isaiah also saw that a book was to be delivered to one learned who was unable to read, because it was sealed, fulfilling the prophets, words to the letter, and was to then be delivered to one unlearned, who by the power of God was to do a marvelous work and a wonder, also stating the same words of Zachariah that Palestine was to be again inhabited, and grow into a fruitful field. (Isaiah 29: 9-17). It may be well to state here that when the Book of Mormon was delivered to Jos. Smith, characters were transcribed and taken by Martin Harris to Prof. Authon, of New York, who was unable to decipher them and when Martin Harris was asked for the book he said part of it was sealed, and Prof. Authon said "I cannot read a sealed book"—not knowing he was fulfilling the words of Isaiah made many years previous. After the Prophet Joseph translated the Book of Mormon and the Church was organized, two apostles were sent to dedicate the land of Palestine for the regathering of the Jews and today 121,000 are gathered there. Here is another prophecy being fulfilled before their eyes. "As I live saith the Lord God. . . . I will bring you out from the people and will gather you out of the countries wherein ye are scattered. . . . I will plead with you face to face like as I pleaded with your fathers. . . . of Egypt." How did God plead with them—through a prophet—as he has from the

days of Father Adam. Adam, Abel, Noah, Moses, Abraham, Lot, Jeremiah, Ezekial, Isaiah, Daniel, Micah, Malachi; Peter, Paul, etc., all were His chosen servants to guide the people into truth and light.

"This Gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come." (Matt. 24: 14). All will have the chance of accepting or rejecting the true Gospel of Jesus Christ. The humble Elder is within the reach of all, so that none—not one—can have an excuse in the day of judgment of not having had an opportunity to become a subject of His kingdom. In the face of all this undeniable evidence, fulfillment of predictions, proofs, signs and blessings, this generation are groping in darkness, yea spiritual darkness only to await the same punishment meted out to those who were disobedient in other dispensations.

Awake from sleep, O faithless generation,
Lend thou a listening ear to words of truth.

The angel's opened up this dispensation,
Restored the Gospel back again to earth;
Go two by two, proclaim to every creature,
The Gospel's here with all its former power;

A prayerful, mindful search of Holy Scripture
Reveals the fact 'tis now the eleventh hour.

Throughout the world God's servants are
proclaiming

The word of God, which is eternal life.
Accept all light without the source condemning,

To win the choicest prize with glory rife;
Rejecting light has been the condemnation
Throughout all ages since the fall of man.
Halt! from this hour reverse the old tradition,
And practice now the glorious Gospel plan.

My living testimony is that God lives
and that Joseph Smith was a prophet of
God through whom the Gospel in its fullness
was restored to earth.

POWERS OF THE GOVERNMENT.

BY JOSEPH SMITH.

(Continued from page 288.)

As to the contiguous territories to the United States, wisdom would direct no tangling alliance. Oregon belongs to this government honorably; and when we have the red man's consent, let the union spread from the east to the west sea; and if Texas petitions congress to be adopted among the sons of liberty, give her the right hand of fellowship, and refuse not the same friendly grip to Canada and Mexico. And when the right arm of freemen is stretched out in the character of a navy for the protection of rights, commerce, and honor, let the iron eyes of power watch from Maine to Mexico, and from California to Columbia. Thus may union be strengthened, and foreign speculation prevented from opposing broadside to broadside.

Seventy years have done much for this goodly land. They have burst the chains of oppression and monarchy, and multiplied its inhabitants from two to twenty millions, with a proportionate share of knowledge keen enough to circumnavigate the globe, draw the lightning from the clouds, and cope with all the crowned heads of the world.

Then why—oh, why will a once flourishing people not arise, phoenix-like, over the cinders of Martin Van Buren's power, and over the sinking fragments and smoking ruins of other catamount politicians, and over the windfalls of Benton, Calhoun, Clay, Wright, and a caravan of other equally unfortunate law doctors, and cheerfully help to spread a

plaster and bind up the burnt, bleeding wounds of a sore but blessed country?

The southern people are hospitable and noble. They will help to rid so free a country of every vestige of slavery, whenever they are assured of an equivalent for their property. The country will be full of money and confidence when a national bank of twenty millions, and a state bank in every state, with a million or more, gives a tone to monetary matters, and make a circulating medium as valuable in the purses of a whole community as in the coffers of a speculating banker or broker.

The people may have faults, but they should never be trifled with. I think Mr. Pitt's quotation in the British parliament of Mr. Prior's couplet for the husband and wife, to apply to the course which the king and ministry of England should pursue to the then colonies of the now United States, might be a genuine rule of action for some of the breath-made men in high places to use towards the posterity of this noble, daring people:

"Be to her faults a little blind;
Be to her virtues very kind."

We have had democratic Presidents, whig Presidents, a pseudo-democratic whig President, and now it is time to have a President of the United States; and let the people of the whole union, like the inflexible Romans, whenever they find a promise made by a candidate that is not practiced as an officer, hurl the miserable sycophant from his exaltation, as God did Nebuchadnezzar, to crop the grass of the field with a beast's heart among the cattle.

Mr. Van Buren said, in his inaugural address, that he went "into the presidential chair the inflexible and uncompromising opponent of every attempt, on the part of congress, to abolish slavery in the District of Columbia, against the wishes of the slave-holding states, and also with a determination equally decided to resist the slightest interference with it in the states where it exists."

Poor little Matty made this rhapsodical sweep with the fact before his eyes, that the state of New York, his native state, had abolished slavery without a struggle or a groan. Great God, how independent! From henceforth slavery is tolerated where it exists, constitution or no constitution, people or no people, right or wrong: Vox Matti—vox Diaboli ("The voice of Matty—the voice of the Devil.") And, peradventure, his great "sub-treasury" scheme was a piece of the same mind. But the man and his measures have such a striking resemblance to the anecdote of the Welshman and his cart-tongue, that when the Constitution was so long that it allowed slavery at the capitol of a free people, it could not be cut off; but when it was so short that it needed a sub-treasury to save the funds of the nation, it could be spliced! Oh, granny, granny, what a long tail our puss has got! As a Greek might say, Hysteron proteron (the cart before the horse). But his mighty whisk through the great national fire, for the presidential chestnuts, burnt the locks of his glory with the blaze of his folly!

In the United States the people are the government, and their united voice is the only sovereign that should rule, the only power that should be obeyed, and the only gentleness that should be honored at home and abroad, on the land and on the sea. Wherefore, were I the President of the United States, by the voice of a virtuous people, I would

honor the old paths of the venerated fathers of freedom; I would walk in the tracks of the illustrious patriots who carried the ark of the government upon their shoulders with an eye single to the glory of the people; and when that people petitioned to abolish slavery in the slave states, I would use all honorable means to have their prayers granted, and give liberty to the captive by paying the southern gentlemen a reasonable equivalent for his property, that the whole nation might be free indeed!

When the people petitioned for a national bank, I would use my best endeavors to have their prayers answered, and establish one on national principles to save taxes, and make them the controllers of its ways and means. And when the people petitioned to possess the territory of Oregon, or any other contiguous territory, I would lend the influence of a chief magistrate to grant so reasonable a request, that they might extend the mighty efforts and enterprise of a free people from the east to the west sea, and make the wilderness blossom as the rose. And when a neighboring realm petitioned to join the union of the sons of liberty, my voice would be, Come—yea, come, Texas; come, Mexico; come, Canada; and come, all the world; let us be brethren, let us be one great family, and let there be universal peace.

Abolish the cruel system of prisons (except certain cases), penitentiaries, court-martials for desertion; and let reason and friendship reign over the ruins of ignorance and barbarity; yea, I would, as the universal friend of man, open the prisons, open the eyes, open the ears, and open the hearts of all people, to behold and enjoy freedom—unadulterated freedom; and God, who once cleansed the violence of the earth with a flood, whose Son laid down His life for the salvation of all His Father gave Him out of the world, and who has promised that He will come and purify the world again with fire in the last days, should be supplicated by me for the good of all people.

Three Things.

Three things to fight for—honor, country and home.

Three things to love—courage, gentleness and affection.

Three things to think about—life, death and eternity.

Three things to govern—temper, tongue and conduct.

Three things to delight in—frankness, freedom and beauty.

Three things to hate—cruelty, arrogance and ingratitude.

Three things to avoid—idleness, loquacity and flippant jesting.

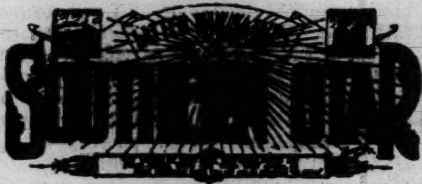
Three things to wish for—health, friends and a cheerful spirit.

Three things to admire—intellectual power, dignity and gracefulness.—Chicago Standard.

Tommy's Soliloquy.

New York News.

"If I go ter school ter-day de teacher'll lick me fer not preparin' my lesson; an' if I stay home me mudder'll lick me fer not goin' ter school. Now, either I got ter go or stay at home. But if I go an' de teacher licks me an' mudder finds it out, me mudder'll lick me fer not doin' my school work; an' if I stay home an' me mudder licks me de teacher'll lick me ter-morrow fer bein' a truant! Wow! Guess I'll go ter sleep!"



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SATURDAY, AUGUST 12, 1899.

ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things." If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

"A bad man is worse when he pretends to be a saint."—Bacon.

Thursday President Rich left for Frankfort, Ky., where he will meet Gov. Bradley and ask that rights of American citizens be granted to Elders.

Hardin and all the counties west of the Tennessee river have been transferred from the Middle Tennessee Conference to the North Alabama Conference.

Near Good Hope, in San Juan county, on the Colorado river, a Cliff Dwellers' village has been discovered by Charles V. Clinton, of Salt Lake City. A number of mummies have been discovered, and an expedition is to be organized to further investigate the find.

PRESENCE OF THE HOLY GHOST NOT ALWAYS VISIBLE

Men differ upon every principle of the Gospel of Christ, and especially the manifestations of the Holy Ghost. Some claim its presence may always be known by supernatural manifestations; others hold that there are no outward demonstrations and that there is nothing but an inward secret feeling of joy, peace, satisfaction and love; there is still another class which embodies the former ones and boldly asserts that the Holy Ghost is known both by outward manifestations of supernatural power and also in ways not visible to the five senses.

An Elder laboring in the Georgia Conference was confronted by one of the former, who propounded a question something like this: In every instance recorded in Bible history where the Holy Ghost was conferred, we find the Lord acknowledging their acceptance by an outward manifestation of His Spirit, "and they spake with tongues and prophesied." If you have the authority to confer that Spirit, the Lord will acknowledge its acceptance by a visible demonstration, as in former days. Inasmuch as centuries have passed since the voice of inspiration was heard, inasmuch as clergy and laity have not sought revelations from on high, is it to be surprised that in spiritual matters there is such a diversity of opinion when "the things of God knoweth no man, but the Spirit of God?"

The New Testament is a collection of the writings of the disciples of Christ setting forth His teachings while here upon earth, also admonition by those whom He appointed to officiate in Gospel rites after His ascension into heaven. Paul and the other disciples wrote letters to the Saints when they were unable to meet, exhorting them to diligence and obedience, and strengthening their faith in time of trial; their epistles were not church records, but incidents were taken from the many occurrences that were especially adaptable to the circumstances at hand.

The greater portion of the ministry of our Savior was among a peasant people and those of ordinary circumstances in life, in consequence of which His parables were simple—the house on the rock and the house on the sand; the two debtors; the sower; the new cloth in the old garment; the strayed sheep; the laborers in the vineyard, etc., are beautiful examples of the parables of the Master. Is it surprising, therefore, that His disciples would lead the people by bringing to their minds things with which they were familiar in order to strengthen their faith? We believe in the Holy Ghost being enjoyed now as much as in former days, its promptings are indispensably necessary in organizing and perpetuating the work of the priesthood; in fact, no one can fill an office in the church without it; beside prophecy, tongues, visions and dreams, we believe holy men in our day speak as they are moved upon by the Holy Ghost and that things past are brought to their remembrance.

It is an egregious error, however, to say that on all those whom the apostles laid their hands the Holy Ghost was given as recorded in Acts, viii. and xix. chapters, for Paul tells us (I. Cor. xii.) that "there are diversities of gifts, but the same Spirit," and "the manifestations of the Spirit is given to every man

to profit withal." Suppose the gift of healing was given, it would not be known to the surrounding multitude until an opportunity for healing was presented; the discerning of spirits could be possessed by one for years, and who would be the wiser? Faith, knowledge and wisdom are manifestations of the Spirit and no one could tell by any outward demonstration which one was possessed by any individual. When Christ ascended on high "He led captivity captive and gave gifts unto men, and he gave some apostles and some prophets and some evangelists and some pastors and teachers;" could an infidel tell by the outward manifestations which was an evangelist, which was a deacon, or which was a teacher? They are all gifts of the Spirit given by Christ Himself. Paul was both an apostle and prophet, yet he was scourged and finally put to death. Christ was the son of the living God—the Savior of the world, yet He was crucified among thieves and His murderers did not know He was in possession of the Spirit of truth. The same is true with many gifts of the Holy Ghost, indeed, we may say the most important of all gifts, faith, knowledge and wisdom, are not discernable by uninspired man. All of these gifts must have been given by the laying on of the hands of the apostles, for all are needful to form a perfect man, and "God divides to man severally as He will." Prophecy and speaking in tongues cannot say to faith or discerning of spirits, "we have no need of thee," for the body is not one member, but many, and "God hath set the members every one of them in the body, as it hath pleased Him;" neither can wisdom and knowledge say to prophecy or any other gift, "we have no need of thee," for God hath set some in the church and foremost among them prophets. (Eph. iv.:1-13, and I. Cor. xii.:27-28.)

Paul seemed to think speaking in tongues was trivial in comparison with other gifts, for he said: "I had rather speak five words with my understanding than ten thousand words in an unknown tongue." (I. Cor. xiv.:9-22). "Tongues are for a sign, not to them that believe but to them that believe not but prophecy cometh not them that believe not, but to them that believe. If, therefore, the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? But if all prophesy and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all; and then are the secrets of his heart made manifest; and so, falling down on his face, he will worship God, and report that God is in you and of a truth." (Ibid. xxii.:26).

In the above chapter Paul says: "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy," and in the closing words: "Wherefore, brethren, covet to prophesy, and forbid not to speak in tongues." In chapter 12 he asks: "Are all apostles? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret? but covet earnestly the best gifts; and yet shew I unto you a more excellent way." Paul would not exhort Saints to gain that which was not right, neither would he persuade them to covet something they already possessed, so from the above it is plain that all the Saints were not in possession of the best gifts, neither did all speak with tongues and prophecy.

The Church of Jesus Christ of Lat-

ter Day Saints is built upon the same foundation as the Primitive Church, the gifts placed in the church by its Head remain with it to this day. We are led by inspired apostles, prophets, evangelists, pastors and teachers, who, assisted by "helps," are carrying on the Latter Day work preparatory to the personal ministry of Christ. Elders go into the world without purse and scrip, preach the Gospel in its ancient simplicity, purity and power, and many honest in heart are being brought into its fold. God has spoken from the heaven, the precious Gospel truths have been revealed and the many questions on which the sectarian world has been contending for years are answered by "Thus saith the Lord."

SENSATION IN KNOXVILLE.

ELDER MITCHELL, of the Latter Day Saints, arrested on charges of using obscene language. If the language attributed to him can be substantiated he will be privileged to pay a heavy fine into the city treasury—he was released on bond," occurred in big black letters in the Knoxville Journal and Tribune.

One unacquainted with affairs might think Knoxville an ideal city and one where only choicest language is used. Elder Mitchell was speaking on the streets of Knoxville on the subject of the Rise of Mormonism and the Establishing of a Prosperous Commonwealth in the Great American Desert. In speaking of the trials our people had undergone, the Elder quoted from President Young's conversation with Gov. Cummings, "We have seen our virgin daughters violated, and our wives ravished before our eyes."

A man passing with his wife became insulted. Paul's words, "Charity never faileth," didn't enter his mind. He hurried to a policeman, told his tale of woe and insisted on the Elder's arrest. When taken to police headquarters the Elder was promptly released on his own recognizance without bonds, to appear next morning. The Elders were present at the time appointed for trial, and promptly acquitted.

After the acquittal Elder Mitchell asked pardon of the offended man, but he would not forgive a despised Mormon "until seventy times seven."

Some people want sensation, and if they are not able to secure it in a legitimate way, will misrepresent some followers of the despised Nazarene.

President Rich in Georgia

President Ben E. Rich, of this mission, called on Gov. Allen D. Candler, of Georgia, Monday last and was impressed with him as being an upright, Christian gentleman. In speaking of the Latter Day Saints, the Governor said: "No one need tell me you are a bad people. I know you are a good people. I was acquainted with George Q. Cannon while in congress, and know him to be a man of honor and integrity." He regretted very much that Elders had been mistreated in Georgia and is in favor of bringing to justice all who trample upon the rights of American citizens.

President Rich was interviewed by a Journal reporter and gave the following statement:

What President Rich Says.

"Our Elders are sent out to teach what we believe to be the Gospel of our Lord Jesus Christ. We believe that it is necessary for mankind to have faith in God, our Eternal Father, and in his Son, Jesus Christ. We believe that it is neces-

sary for them to repent of their sins and be baptized for the remission of same, and then we believe that it is right and proper to promise all those who will render obedience to these principles that they shall receive the gift of the Holy Ghost. This was the gospel as taught by Peter on the day of Pentecost, and we believe the gospel to be like God Himself—unchangeable—the same today as it was 1,800 years ago.

"We believe that God is no respecter of persons, and we therefore believe that baptized believers are entitled to the same fruits of the spirit, such as the power to prophesy, to speak in tongues, to heal the sick by the laying on of hands, and all of the gifts of the Holy Ghost as was taught by the ancient Saints. We believe in prophets and apostles and in all other officers placed in the church anciently when it was organized by our Master. We claim that the church today should be a perfect pattern of the primitive church in organization, in authority, in all its teachings, and in all its powers. This is the gospel that the 'Mormon' Elders are teaching throughout this and other states.

"They receive no salary, but make the gospel free by preaching without pay, just as it was done in the days of our Master."

Polygamy Not Taught.

Mr. Rich was asked if the church still taught the principle of polygamy, and answered:

"No, sir, we do not. When the laws of the United States were passed against that principle, our people believed them to be unconstitutional and we contested those laws in the courts of our country, carrying it to the supreme court of the United States, where it was finally decided to be constitutional law.

"When this took place the President of our Church issued a manifesto that no further marriages should take place among our people in violation of these laws, and the president of our church only a few months ago made a public statement to the effect that this manifesto has been kept.

"None of our Elders are teaching this principal and none of them are authorized to do so."

Mr. Rich was asked if it were not a fact that some Mormons of prominence in Utah had recently been arrested for a violation of some of these laws, and answered with the following statement:

"Yes, that is true, but it has not been on account of any new marriages, but has been with those who had more families than one before these laws were passed. Reasonable people should take these things into consideration, where a man had two families in Utah, before these laws were passed, he is sometimes asked this question by his children:

"Father, are you going to cast our mother out, pin the scarlet letter upon her breast, and bastardize us, your children?"

"There has been some trouble in the past and perhaps there may be some in the future regarding such cases as this, but there has been no trouble and I believe will be no trouble regarding any new marriages against the laws of our country."

A Word to the South.

"The people of the south should not mob our Elders on account of conditions of affairs which once existed in our church any more than they would like to be ill-treated by the people of the North on account of the conditions which once existed in the South. The South had its trouble with the government; they met

the government upon the battlefield and their cause was lost; then the days of reconstruction took place. We met our government in the courts of our land, our cause was also lost, and now let the days of reconstruction take place with us; let our cause be handled by statesmen, instead of being settled by mob violence."

Will Continue the Work.

He was asked if he intended to withdraw the Elders from the state on account of the recent persecutions. He answered:

"The Bible teaches that all who live godly in Christ Jesus must expect to meet with persecutions, and I can see no reason why the Elders of our faith should cease from missionary work on account of the recent outrages."

He said that, as a rule, trouble of this kind did not come from intelligent people, but was confined to the more ignorant class and was generally headed by some religious bigot.

He said: "Our Elders are very careful to observe all the laws of the state, and they only ask in return for that protection in their religious liberty that all good laws guarantee to them."

President Rich said his interview with the Governor was very satisfactory indeed; that he found him to be a man who was not in sympathy with lawlessness and desired all the people of his state to enjoy the rights and liberties guaranteed to them by the law. His recent proclamation plainly shows that he is not in sympathy with mob violence.

UPHOLD THE CONSTITUTION.

THE ASSAULT ON MORMON ELDERS.

To The Chattanooga Times.

Dear Sir—It is indeed regrettable that it should be necessary in this land, where religious liberty marks the color of our banner with the sweetest hue of freedom, to express our most earnest protest against such outrages as has been—not for the first time, either—perpetrated upon some Mormon Elders in Georgia. I can safely say that such action is not Christian; it is surely not religious; and it is positively not in accordance with biblical injunction, interpret the Bible as you will, to outrage people in order to prevent propagation of their doctrines. We may preach and teach against it, but it is brutal to raise a hand in violence. The Christian world stands aghast when their missionaries are maltreated in heathenland; should we be silent when people calling themselves Christians, in this land where civilization kisses into life the sweetest culture that casts its effulgent rays into the breasts of enlightened people, menace the lives of missionaries of a denomination other than theirs? Fie, and shame! that such be possible in our days and in America!

People that are afraid of their religion being undermined and weakened, either feel their ignorance and inability to defend their creed, or they must be aware of its feebleness and indefensibility. In either case they proceed wrong. They ought to either acquire sufficient knowledge to be able to stand by their religion, or if they find it weaker than others, adopt the stronger; by all means fear not to grasp the truth, even at the cost of nursed falsehood. Let truth stand if heavens fall! I should feel it my duty—duty to my God and to myself—to renounce my religion fearlessly and adopt and propagate that which I would find more tenable, and I invite scholars of

other denominations to convince me of the inferiority of mine and the superiority of another, and so, methinks, must others do that are honest and positive in their conviction.

I need not say that I have no interest in Mormonism, but justice, divine justice and the honorable name of our noble country demands our voices to be heard against brutal assaults of men who are the children of God and citizens of this great commonwealth as we are ourselves. It is sincerely hoped that the Governor of the great state of Georgia will take proper steps to bring the culprits to the justice they merit.

RABBI L. WEISS.

Chattanooga, Aug. 3. 1899.

Aug. 4, 1899.

Rabbi L. Weiss, Chattanooga, Tenn.

My Dear Sir—Allow me to express my high appreciation and thanks to you for your letter published in this morning's issue of *The Chattanooga Times*, condemning the harsh treatment accorded our Elders by mobs in Georgia and elsewhere in the south. It is indeed refreshing to have one of the clergy with sufficient strength of character to publicly proclaim for justice, no matter what the public may think.

We shall be happy to defend our doctrines with reason and Scripture against all comers, and to answer any charges preferred against us in the courts, but we strenuously object to the arguments of mob law, shotguns and hickory withes. If every fair-minded citizen would speak out as you have done, there would be an end to such lawlessness in the south, our inspired constitution raised from the mire, and religious liberty and progression enthroned.

Popular opinion and prejudice prevents many from striking for the right, and we realize your perilous position in taking the stand that even a "Mormon" should have justice.

Again I thank you for the noble stand taken in our behalf, and for a higher civilization in the south.

Very respectfully,

BEN E. RICH.

Chattanooga, Tenn., Aug. 5, 1899.

Ben E. Rich, Esq., City.

Dear Sir—Your favor of the 4th inst. came to hand, and I wish to say in regard thereto that I deserve no thanks for raising my voice in condemnation of an evil that should not exist in this land of the free and the home of the fugitives from oppression. It is only deplorable that the clergy preaching "Peace on earth, good will to man," are silent in the matter, and in the very locality where the brutal depredations take place. It is not for us to judge anybody's religion as long as he is a law-abiding man. I am always at the side of perfect justice, regardless upon whom the injustice is perpetrated, and mob violence is always brutal.

Hoping that you will find the Governors of the various states willing to aid you, I am yours, very cordially,

RABBI L. WEISS.

A Superior Feeling.

Washington Star.

"You seem to think you are another Cicero," said the ambitious orator's childing friend.

"I think nothing of the kind," was the indignant reply. "Cicero was all right enough in his time and place; but he couldn't talk United States."

APOSTACY.

APOSTLE M. F. COWLEY.

We have shown that the Church established by the Savior in all its pristine beauty and purity was taken from the earth. As none of the religious denominations between the time of the ancient Apostles and the nineteenth century have received a new commission from heaven, it is sufficient proof that the effect of the primitive apostacy without interruption has extended to the presage of the world. But for the information of the youth of Zion we will make a few extracts from ecclesiastical history, exhibiting the admissions and statements of learned professors of religion, which sustain in this position.

Dr. Mosheim is the author of four large volumes of religious history, comprehending about eighteen centuries of the Christian era. This work has been translated by Dr. Murdock, with copious notes, or extracts from the writers who lived contemporary with the times of which he writes. From the translations of Mosheim's *Ecclesiastical Institutes* we make a few quotations. In speaking of the second century of the Christian era, he says, vol. 1, p. 142: "For the noble simplicity and the majestic dignity of the Christian religion were lost or at least impaired, when these philosophers presumed to associate their dogmas with it, and to bring faith and piety under the dominion of human reason." On pages 182 and 183 of the same volume we are informed that, to conform to the customs of Jews and Pagan priests, rites and ceremonies were added to the simplicity of correct worship, and a "large part therefore of the Christian observances and institutions even in this century had the aspect of Pagan mysteries." Passing on to the third century on p. 257, we have the following: "All the monuments of this century which have come down to us, show that there was a great increase of ceremonies," p. 259, "Baptism was publicly administered twice a year to candidates who had gone through a long preparation and trial."

Of the fourth century we learn from p. 345 that the regard for Platonic philosophy was embraced and mingled with the doctrine of the Savior, "Hence it is that we see on every hand evident traces of excessive veneration for Saints in heaven; of belief in a fire to purify souls on leaving the body; of partiality for priestly celibacy; the worship of images and relics, and for many other opinions which in the process of time, almost banished the true religion or at least very much obscured and corrupted it." Of the fifth century an account is given to impostors perpetrating artifices to make people think they were miracles and thereby induce them to embrace Christianity. Religious teachings we are informed, "were substantiated, not so much by the declarations of the Holy Scriptures as by the authority and logical reasonings of the ancient doctors." Page 455, "The whole Christian church was in this century overwhelmed with these disgraceful fictions."

We might proceed with similar quotations relative to subsequent centuries intervening between the fifth and the time of the reformation, but the foregoing will suffice to show that religious matters grew worse from one age to another, presenting to the world a mass of religious confusion. Although there may have been honorable men who pro-

tested against these evils, it is very evident that genuine authority and the principles of the Gospel in their purity could not be derived from such a corrupt source, for we are informed in the Scriptures that an evil tree will not produce good fruit, nor a bitter fountain send forth sweet waters. As neither Luther, Melancthon, Huss, Twingle, Calvin, nor any of the reformers of that age, received revelation from heaven, authorizing them to establish the church, we find that the world was still without the plan of salvation, and that the products of the Reformation as religious bodies, are the offspring of the mother church, described in the Scriptures as the "Mother of harlots and abominations of the whole earth." This unnatural mother, like some of the fashionable women of modern times, (whose husbands and illicit patrons, are zealously opposing the Latter Day Saints) endeavored to procure abortion, but failing in this she tried to destroy her children after birth. Both attempts being futile the children grew to years of maturity and in turn gave birth to other children, and so on until now there are several generations of them living. This spurious offspring being without natural affection have been and still are quarreling with each other, and casting missiles at their mothers, and grandmothers, as the case may be.

In the midst, however, of this religious spectacle, there are and have been, many honorable people who have realized the fallen condition of the world and were honest enough to acknowledge the same. From Elder John Morgan's Tract No. 1 we make the following extracts: "Roger Williams refused to continue as pastor over the oldest Baptist church in America on the grounds that there was no regularly constituted church on earth, nor any person authorized to administer any church ordinances, nor can there be, until new Apostles are sent by the Great Head of the church for whose coming I am seeking." (See picturesque America, page 502). Bible Dictionary also says: "We must not expect to see the church of Holy Scriptures actually existing in its perfection on the earth. It is not to be found thus perfect either in the collected fragments of Christendom or still less in any one of those fragments." The names of sixty-five learned divines and Biblical scholars are on the preface page, as contributors to and endorsers of this book.

Mr. Wesley states that the reason the gifts are no longer in the church, is 'because the love of many wax cold, and the Christians had turned heathens again, and had only a dead form left.' (See volume 1, sermon 94.)

The situation of the religious world is beautifully expressed in poetic verse on page forty-one of the Latter Day Saints' hymn book, in a hymn from Wesley's collection. In speaking of the golden age of the Apostles and Prophets, when the Saints were endowed with spiritual gifts and graces, the writer says:

"Where shall we wander now to find
Successors they have left behind?
The faithful whom we seek in vain,
Are 'minished from the sons of men.'
Ye different sects who all declare,
"Lo! here is Christ!" or "Christ is there!"
Your stronger proofs divinely give,
And show me where true Christians live."

We will now quote from prophecies in the Bible which will illustrate how plainly the Prophets foretold what the writers from which we have quoted clear-

ly show to have been verified. "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the Lord, and shall not find it." Amos, viii, 11, 12. Thus we learn from this that the time was coming when men should seek to the four points of the compass, and in all directions and yet fail to find the word of God, but we find the Bible in every direction, and that is said to contain the word of the Lord. Very true, but that word was directed to past generations, and is a record of the dealings of our Heavenly Father with His children in bygone days. This sacred record states as follows: "Surely the Lord God will do nothing, but He revealeth His secrets unto His servants, the prophets." Amos iii, 7. From this we learn that if there are no prophets of the Lord, then our Heavenly Father is doing nothing in a religious sense among the people of this earth, and if he is doing a work among them for their redemption then there must be prophets.

By this it will be easy to learn whether the prediction of Amos has been verified or not. Who, previous to the year 1827, for many centuries, in their researches, has found an inspired prophet who could stand in the midst of the people and say, "Thus saith the Lord?" Have not the people denied the prophets, and the visions of heaven? We learn from the nineteenth of Revelations that "the testimony of Jesus is the Spirit of Prophecy." Therefore if any have had this testimony they have been inspired with the Spirit of Prophecy. And again we are informed by the Savior, as written in the sixteenth of John that the "Spirit of Truth shall guide into all Truth," and "show you things to come," who has seen things to come? And where is the word of the Lord? Surely not with those who deny prophets and apostles.

We learn from the twenty-fourth of Isaiah that the effects of this ancient Apostasy would be so universal as to cover all classes of society, even affecting not only the religious and social circles but the business transactions of the human family. In the second verse he says: "And it shall be as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him." By reading the fifth verse of the same chapter we learn that even the earth upon which we dwell is seriously affected. He says: "The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinances, broken the everlasting covenant." As a testimony to the fulfillment of this prophecy, thousands of people in the American union are witnesses to the fact that in many parts the land will not produce such prolific crops as it would several years ago, and is gradually growing weaker and losing its virtue. Many places, once fruitful in producing the necessities of life, are now turned aside, as being too poor to cultivate, and are occupied by hedge grass, sassafras bushes and growths of small pine. Such is the rapid decline of the strength of the soil. We have been in-

formed that in one state, some of the people desiring to learn why the soil was losing its virtue, took several bushels of earth, and had it analyzed. The analysis revealed the fact that the soil had lost its salt, and was therefore comparatively of but little worth, only to be trodden under foot of man. This test of the soil in one section is a fair sample of the same condition of the land in many other places. These are the terrible effects Isaiah informs us of the inhabitants of the earth transgressing "the laws," changing "the ordinances," and breaking the "everlasting covenant."

Among other important features wherein the Everlasting Covenant has been broken is that pertaining to the Marriage contract which, agreeable to the laws of heaven, is binding through time and eternity, not recognizing death which said to be the "wages of sin," as having power to sever that which is joined together by the power and authority of God. The world is now following the pattern of the Sadduces (who denied the Resurrection), and therefore pronounce the ceremony of marriage "until death do you part." In speaking of the latter times, Paul informs us, I. Timothy, iv: that some should give heed to seducing spirits and doctrines of Devils; speaking lies in hypocrisy; having their conscience seared with a hot iron. Forbidding to marry, etc. This prophecy reminds us very much of the acts of congress in prohibiting the Latter Day Saints from obeying the Lord's commands relative to the Patriarchal order of Marriage; being urged to enact hostile measures against the Saints, by the false reports of those who speak "lies in hypocrisy," professing abhorrence to a principle of righteousness which makes "marriage honorable in all."

Another prophecy which vividly portrays the religious state of affairs in the last days is that contained in II. Timothy, iii. 1-5, as follows: "This know also that in the last days, perilous times shall come. For men shall be lovers of their own selves, covetous, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good; traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of Godliness, but denying the power thereof; from such turn away." This is so plain that no one need to doubt its verification. So clearly setting forth the very evils that are now prevalent in all the civilized nations of the earth. While these evils may apply to the world at large, it is evident that they were directed specially to a certain class of people. Not to infidel nor atheist, nor yet to the heathen nations, who are unacquainted with the name of the Savior, and with what is termed Christianity. It applies to those religious bodies who as Paul declares have "a form of Godliness, but deny the power thereof." This plainly describes the situation of the Christian world at the present time, who, while they have various forms of worship, deny the gifts of visions, prophecy, healing, tongues, and nearly all the manifestations of the power of the Lord, as enjoyed by the ancient Saints. In fine they deny the Gospel, for that, says Paul (Romans i), "Is the power of God unto salvation." The Apostle, it appears, would not attribute to them even true forms of worship, for he says they have "A form of Godliness." "From such," says Paul, "turn away."

If all would receive this admonition and "turn away" from these powerless forms, what would become of the

churches that are now extant. With the foregoing positive predictions, upon this subject, and the facts before us, in verification of the same, we can testify that the words of Isaiah have been fulfilled, wherein he says: "Behold the darkness shall cover the earth and gross darkness the people," and that nothing short of more revelation direct from heaven would have placed the present generation in possession of the Everlasting Gospel.

We have now briefly shown that many of the ancients fell away from that Gospel, that the faithful remainder were warried against by the enemies of truth, and the last remaining of the Saints who held the Priesthood, leaving no successors to continue the work of the ministry, the plan of salvation was taken away from the earth; and that the results of the ancient apostasy were universal and have extended down without interruption to the present century. The gloom that these serious events would cast upon the minds of the honest in heart who saw this sad picture unfolded to the gaze of the world, and which would effect their posterity in future generations, was greatly relieved when they beheld while enrapt in heavenly vision, angels from the mansions of glory descending to the earth with the Gospel message in all its purity and holiness to deliver to the sons of men, causing the "poor among men to rejoice in the Holy One of Israel." The Apostle John while in banishment upon the Isle of Patmos, says: "And I saw another angel fly in the midst of heaven having the Everlasting Gospel to preach upon them that dwell on the earth, and and to every nation, and kindred, and tongue, and people, saying with a loud voice, fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of water." Revelations xiv, 6, 7. There are now thousands of honest hearted people upon the earth who testify that the angel spoken of in the foregoing quotation, visited Joseph Smith, the Prophet, and delivered to him the Everlasting Gospel. Scattered Israel is coming to a knowledge of the Truth, while the day is dawning, spoken of by Jeremiah: "O Lord, my strength, and my fortress, my refuge in the day of affliction, the gentiles shall come unto thee from the ends of the earth, and shall say, surely our fathers have inherited lies, vanity, and things wherein there is no profit." Jeremiah xvi, 19.

These predictions are being and will be fulfilled to the very letter, and as the Apostasy and its effects were universal, so will the Restoration of the Gospel be universal, extending to every nation, kindred tongues, and people, until, when Satan shall be bound, and the voice of "peace on earth and to men good will," shall be heard from the rivers to the ends of the earth; when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea," and when, "they shall not teach every man his neighbor, and every man his brother, saying, know the Lord: for all shall know Me," from the least to the greatest."

People often speak of a trillion as a possible number. The fact is, not a trillion of seconds has elapsed since the creation of Adam; nor will that number have elapsed until Feb. 1, in the year of our Lord 25825; for in a trillion of seconds there are 31,687 years 32 days 1 hour 46 minutes and 40 seconds.